

BX 9225

N35 N3





1
26
7
In Memoriam.

C-262
67
REV. CHARLES W. NASSAU, D.D.,

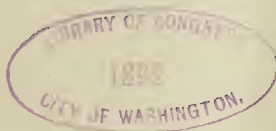
Died August 6th, 1878,

AND

MRS. HANNAH H. NASSAU,

Died June 21st, 1878.

✓
Rev. Joseph Eastburn Nassau
✓



NEW YORK :
TROW'S PRINTING AND BOOKBINDING COMPANY,
205-213 EAST TWELFTH STREET.
1879.

BK9225

.N85 N3

Ms. A. 9. 36

In Memoriam.

DURING the summer of 1878, there failed from among the children of men two rare and precious lives—lives that for more than half a century had beautifully blended in the most sacred and intimate relations, and that for more than seventy years had been ripening for the better country.

To not a few survivors the world seems lonely without them.

The Rev. CHARLES WILLIAM NASSAU, D.D., was born in Philadelphia, Pa., April 12, 1804, and died, after a few weeks' decline, in Trenton, N. J., August 6, 1878, in the seventy-fifth year of his age.

Mrs. HANNAH HAMILL NASSAU was born in Norristown, Pa., January 27, 1807, and died very suddenly in Trenton, N. J., June 21, 1878, in the seventy-second year of her age.

The aim in the following pages will be to outline the principal incidents in the lives of Dr. and Mrs. Nassau, and put on record some tribute to their memory.

They both came of a godly *Presbyterian* parentage, were well endowed with native gifts and educational accomplishments, were both converted in early life, and found, when their paths of life met and merged in marriage, that they were admirably fitted for each other in all their mutual sympathies, energies, and aims. They were helpers in one another's faith and joys.

In person Dr. Nassau was slender, tall, erect, self-controlled, gentle, benignant, and dignified.

Mrs. Nassau was of medium height, of a fair and noble countenance, with an abundant overflow of vivacity and amiability, and both were distinguished for a rich undercurrent of humor.

Charles W. Nassau was the eldest son of William Nassau, senior, who was a native, and during his whole life a resident, of Philadelphia. He was born June 22, 1781. Soon after his marriage with Miss Ann Parkinson, July 17, 1803, they both united with the Third Presbyterian Church (in old Pine Street), then under the pastoral care of Reverend Philip Milledoler.

Subsequently Wm. Nassau was ordained a ruling elder, and in this position continued during the pastorate of Rev. Dr. Archibald Alexander, and also during that of Rev. Dr. Ezra S. Ely, until the schism of 1837-8. He then united with the Second Presbyterian Church under the ministry of Rev. Dr. C. C. Cuyler, and became a member of its session, in which capacity he was most faithful and efficient. For more than thirty years he was an active member of the Board of Domestic Missions, and for seven years its treasurer.

He had a family of six sons and four daughters, several of whom died in early life. He died March 17, 1861, in the eightieth year of his age. His widow survived him nearly seventeen years and died December 21, 1877, at the advanced age of ninety-six. Charles, the oldest child, was the last survivor of the family.

Hannah Hamill Nassau was the second daughter of Robert Hamill, Esq., a ruling elder in the Presbyterian Church of Norristown, Pa. Mr. Hamill was of Scotch-Irish descent, and married Miss Isabella Todd, of Providence, Pa. They had a large family of children, six of

whom reached adult years ; became early pious, were all well educated, the three sons being prominent ministers in the Presbyterian Church, two of the daughters wives of clergymen, and one the wife of a ruling elder.

This ancestry is given to illustrate Jehovah's fidelity to his own covenant.

Charles W. Nassau was, in his infancy, dedicated to God in baptism. He was early started in the path of knowledge. When but two years of age he was sent to an instructress to whom he became much attached. From that time he was an ardent student and enjoyed uninterruptedly the advantages of a thorough education, until his nineteenth year, when broken health, for a while, interfered with his studies. But to the latest year of his life he continued a diligent and accurate learner, always mastering his subject.

His beautiful, virtuous youth was passed amid the varied and happy, social, religious, and educational advantages of home, the church, the school, and the University of his native city.

Of those to whom he felt himself deeply indebted in religious things was that eminent man of God, Rev. Joseph Eastburn. He early formed the habit of committing to paper the substance of sermons and other discourses that he heard. His thoughts, which generally ran on serious subjects, were often quickened by such providences as the death, in 1813, of a very dear brother, next younger than himself, and by his own repeated and dangerous attacks of quinsy.

He had frequent seasons of anxiety about his soul, and was often affected to tears, retiring to secret places for prayer. He had been taught to pray as soon as he could speak ; was strict in the observance of the Sabbath ; was devoted to his Bible, and kept no company with the

immoral. His one intimate associate was the son of his father's friend (James Stewart), a youth of similar tastes, sympathies, training, and aims with himself. In his twelfth year he began the study of Latin, and graduated from the University of Pennsylvania with the first honors of his class in 1821, at the age of seventeen. From 1819, and for nearly twenty years thereafter, he kept a diary, which he always felt was helpful to him in the matter of self-examination.

His journal is valuable as a disclosure of his religious experience, and for his edifying reference to current events, as a few extracts will show.

"March 9, 1819.—The Masonic Hall in this city was burned down this evening. Thus that which requires so long a time to be built is destroyed in a few hours. Thus pass away mortals and all that is the work of mortal man. The scene reminded me of 'nature in ruins and a world on fire.'"

"April 12, 1819.—This day commences my sixteenth year. May the Lord grant that my birthday into righteousness be not far hence. May he take me as his own, renew a right spirit within me, and form me aright by his regenerating grace."

June 2, 1819.—Under this date he makes grateful mention of a narrow escape from a runaway.

He entered the Junior class of the University of Pennsylvania in September, 1819. It had been his wish to enter Princeton College, but in this desire he was, for apparently good reasons, overruled by his father, who preferred that his studies should be pursued at home. In the winter of 1820 his seriousness greatly increased, and he always looked back to that as the season when his religious impressions bore their fruit, and he was enabled to claim the Lord Jesus as his Saviour. One night in

particular he recurs to in his journal, when he made an unreserved surrender of himself to God, and felt the peaceful sense of pardoning love. Thereafter he began, when called upon by his father or pastor, to lead in social prayer. He publicly professed his faith soon after, and united with the Third Presbyterian Church in Pine Street, Philadelphia. June 26, 1821, he graduated from the University of Pennsylvania, at the head of his class, when only seventeen years old. In reference to this distinction he wrote at the time: "The honors of this world are fading, even those in pursuit of which many years are spent, when at last they are grasped, prove unsatisfying. Learn, O my soul, to seek those honors which the Judge of all shall dispense to his faithful servants, such as 'come, ye blessed of my father.'"

The following year he spent in studying Hebrew with a class under Dr. Banks, of the Associate Church, Philadelphia; and he also gave attention to Moral Science, Sacred Geography, and Theology. He began to take an active part in visiting the sick, and in religious assemblies, exhorting and speaking from a text. These efforts, though tremblingly made, were very acceptable. The Lord was better than his fears, and while he endeavored to stir up others, he also was revived.

The summer of 1822 he passed at his father's country seat. In reference to an attack of fever in September of that year he wrote: "I needed the rod and the Lord in mercy gave it to me; whenever I go astray he kindly lays his hand on me. I cannot wander far from him without feeling lonely or afraid." He entered the Theological Seminary at Princeton, New Jersey, in November, 1822. During his seminary course his health was far from robust. His close application to study for years began to tell on his bodily strength. He felt that the steady

march of time was bearing him nearer to death and eternal realities, and began to study more closely the art of living well. He continually sat in judgment on his motives for entering the ministry. The impulses of a missionary spirit found in him frequent expression, and he took an active part in a Missionary Society in the Institution. In the summer of 1823, he was regretfully constrained by ill-health to close his theological course at Princeton; but his studies were pursued in private with diligence and system. He gave considerable time and attention to the composition and delivery of sermons, under the guidance of his pastor. He began to speak, and spoke on an average once a week, in various places in and around Philadelphia, and his health gradually improved. After much anxiety and consultation with friends, he was licensed to preach April 23, 1824 (before his majority), by the Presbytery of Philadelphia. It was to him an occasion of the deepest solemnity. After licensure he was not idle. For several months he preached in various pulpits in Philadelphia and vicinity on an average twice or thrice a week.

His plan of labor was similar to that of a missionary, though he took no missionary appointment.

He preached where duty seemed to call at his own discretion and expense. He was always well received. His health improved, and his views enlarged as he became more conversant with men and affairs. Though he frequently preached when, to use his own words, he was ashamed to hear the sound of his own voice, yet the experience he gained was of importance. He met and learned to adapt himself to the capacities and manners of persons of different ages and conditions.

It was a year, to him, of comparative health and extending usefulness. Toward the close of the year he

became more identified with and interested in the church at Norristown, Pa. The Lord also led him to the choice of his future companion.

The following spring, April 23, 1825, found him located as the stated supply to the Presbyterian Church at Norristown, and to the united churches of Norriton and Providence. Here he gave himself to his ministerial work with all the devotion of his nature. He lived for his people, was very faithful in all the details of pastoral work, and was wholly engaged in the Master's business. All his plans, studies, visitation and accounts were characteristically methodical. At the end of six months he was formally called to the pastorate of these churches, was ordained and installed by the Presbytery of Philadelphia, November 16, 1825.

He felt himself insufficient for the work, and the occasion was solemn and affecting. Yet, while he trembled at the greatness of his duties and responsibilities, he felt sustained to go forward, whatever the difficulties and burdens.

Mr. Nassau was married April 11, 1826, by Rev. Dr. Ely, to Miss Hannah Hamill, in whom he obtained favor from the Lord. This union was blessed of Heaven, and through many changes remained unbroken for more than fifty-two years. Their ten children (six daughters and four sons) all survive, to testify, as with one voice, to the preciousness of parents, now passed into the skies.

A year of happy ministerial and domestic life followed; but in May, 1827, Mr. Nassau's health was so much impaired by overwork during a revival, that he was compelled to suspend his pastoral work for several months, and travel at his leisure, and for the most part on horseback, through portions of the States of New York and Virginia. By this relaxation he was much benefited, and

enabled to resume his pastoral duties in November, 1827. He modified, somewhat, his old habits of study and preparation of sermons, in the interest of his health. He rode on horseback as much as possible, and thoroughly canvassed his whole parish, to supply every family with a Bible.

In the spring of 1828 he was again compelled, by the return of his bronchial ailment, to desist altogether from public speaking. He requested of the Presbytery leave to resign his charge. They thought best that he should retain it for six months longer, and, in the meantime, appointed supplies for his pulpit. In June of that year he commenced travelling in pursuit of health. Having been appointed by General Assembly a delegate to the General Associations of Connecticut and Massachusetts, he determined to journey, chiefly on horseback, into New England. He found the trip beneficial, and was much revived by new scenes and acquaintances. But he was not able to resume stated preaching, and in October was released by Presbytery from his charge. This step seemed to be duty, though taken with reluctance, and with the purpose to enter again upon pastoral service, should God remove the hindrance. In November he removed his family to his father's country-seat, Frankford, Pa., where he remained less than a year, preaching occasionally, as health allowed, in Frankford, Philadelphia, Norristown, and contiguous places.

In July, 1829, he removed to a farm purchased by his father at Montgomery Square, Pa.—a pleasant, healthy location, twenty miles from Philadelphia and ten from Norristown. There the family resided until May, 1836.

These seven years were important by their influence in the gradual establishment of Mr. Nassau's health, and in the extension of his usefulness. He was, for the most

part, engaged in educational work, keeping a boarding-school for boys, and preaching, as health permitted, in neighboring localities, and as occasional supply to the people of his former charge at Norristown and Providence.

These churches again sought him as their pastor ; but, under medical advice, he reluctantly declined this recall to a people to whom he was endeared, believing that the condition of his throat would not permit a pastorate. In the spring of 1836 he removed, with his growing family, to what was then considered the Far West, with the view of teaching Hebrew in a Theological Department proposed in connection with Marion College, Missouri.

The plan for a Theological department failing, he accepted the professorship of Latin and Greek in the college. This position he filled with ability and acceptance until June 24, 1838. The college had by that time become inextricably involved in pecuniary difficulties, so that Professor Nassau resigned his situation, and in response to the wish of his parents and friends returned again to the farm at Montgomery Square. There three quiet, profitable years were passed—from July, 1838, to April, 1841, in supervising the education of his children, in occasional preaching, and in the building up of his own health by outdoor industry.

In the spring of 1841 he was called to the professorship of Latin and Greek in Lafayette College, Easton, Pa. He removed thither in April of that year. This position he adorned during the presidency of Dr. J. W. Yeomans and of Dr. George Junkin until March, 1849 ; and during all those years he labored energetically and successfully with his colleagues for the upbuilding of the institution. He was frequently called upon to preach in

the vicinity, and for several years acted as stated supply of the Presbyterian Church at Durham, Pa. Upon the retirement of Dr. Junkin the affairs of the college were in a critical condition. Professor Nassau was, in March, 1849, chosen President of the college, and two classes were graduated under his presidency. These were crucial years in the history of that beloved institution. But the energy and wisdom of its true-hearted friends, under the leadership of President Nassau, kept it alive and handed it down to able successors. The honorary degree of Doctor of Divinity was conferred upon President Nassau by Jefferson College, August 6, 1850.

In the fall of that year a new opening of usefulness was presented to Dr. Nassau, which, upon the advice of numerous friends and the recommendation of prominent clergymen, he decided to accept. He therefore resigned the Presidency of Lafayette College, taking a tender farewell of the institution on commencement day, September 18, 1850.

Dr. Nassau's residence and work at Easton were quite to his taste. Many warm and lasting friendships were there formed. Memories of beautiful Easton were ever pleasant to review, and his attachment to Lafayette continued to the close of life.

His reputation as a linguist and as an executive officer in the college, as well as his influence as a Christian minister and a presbyter, were distinctly recognized. On severing his relations with the presbytery of Newton the following minute was adopted under date October 1, 1850: "The Rev. Chas. W. Nassau, D.D., having made application for dismissal to unite with the Presbytery of New Brunswick, in the bounds of which he believes he is called by the Providence of God to labor in the education of female youth, in leaving the Presi-

dency of Lafayette College for the purpose of occupying a different educational sphere, his co-presbyters would take this opportunity of expressing their high appreciation of his talents, acquirements, industry and piety. As a professor of Ancient Languages in Lafayette College, he sustained a reputation of no ordinary character for eight years, which was in no measure impaired by the mild, but firm and successful manner in which he conducted the affairs of that institution for the last two years as President. As a man and as a presbyter he has endeared himself to us by a demeanor at all times dignified, calm and courteous. These traits of character and conduct, combined with his talents and acquirements, do, in the estimation of this Presbytery, peculiarly qualify him for the situation which he is in future to occupy, and in which we would most fully and affectionately commend him to the patronage of parents and the public."

Having purchased the property of the Female Seminary in Lawrenceville, New Jersey, Dr. Nassau took charge of the institution in October, 1850. He was greatly encouraged by the numerous testimonials freely tendered by clergymen of influence and prominence. The wisdom of the change began soon to appear. The institution prospered under his capable administration for over twenty years. He gave himself to the important trust with unremitting zeal and loving devotion.

The several classes of young ladies that passed from under his judicious care and tuition were unanimous and pronounced in their commendation of Dr. and Mrs. Nassau.

These years, as they sped rapidly on, witnessed many changes in the home life of the family. One after another passed from under the parental roof to other rela-

tions, and often to distant scenes. A very delightful and memorable family reunion occurred February 19, 1872, at which the missionary brother and sister were welcomed, and sons and daughters, as well as children's children, presented their filial greetings.

Lawrenceville Seminary thus proved a happy home for all who passed in and out during these years of successful work and multiplying comforts. By and by the burden of the institution became too great for those who had carried it so long and so well. Dr. Nassau was very ill in the summer of 1873, and Mrs. Nassau felt the need of relief from care, so that a retirement from the institution came to be contemplated as necessary. Dr. Nassau removed to Trenton, N. J., in July, 1875, where his remaining days were passed. In leaving Lawrenceville, where so many attachments had been formed, he received many cordial and gratifying expressions from individuals, and from the Presbyterian Church, with which he had been closely and usefully identified.

In Trenton he came into most pleasant relations with ministerial brethren.

Residing near the Fourth Presbyterian Church, he gave himself to the work of that organization with great zest, to the oft-expressed satisfaction of the pastor. His Sabbaths were fully occupied with helpful duties, somewhere in the city or in contiguous churches.

April 11, 1876, occurred the fiftieth anniversary of the marriage of Dr. and Mrs. Nassau, and the manner in which this occasion was recognized by their children and friends gave them an unexpected pleasure.

The following letter, sent at the time, shows with what feelings this occasion was regarded by their children :

WARSAW, N. Y., April 11, 1876.

DEAREST PARENTS :—An event occurred fifty years ago, in which not only you, but also your large and widely-scattered family must feel the liveliest interest.

You, doubtless, recall it as though it were but yesterday.

We were not eye-witnesses, and so cannot depend for information on memory, nor rely upon the testimony of our senses; yet we have no doubt as to the now historic occurrence, and are quite satisfied as to the authenticity of the following extract from the matrimonial annals of those days, viz.: "Chas. Wm. Nassau and Hannah Hamill were married on the 11th of April, A.D. 1826, by Rev. E. S. Ely, D.D." The clergyman who is said to have tied the knot has passed away, but his work remains. We cannot, therefore, expect his deposition to verify this report of his labors; but there are certain established facts which answer just as well. Various effects, or, as Darwin might say, "developments," have since transpired as the results of that transaction, so intimately connected with it, so palpable and important, that, arguing from effect to cause, we infer the substantial accuracy of this old-time record: and there could be no better evidence on the subject than just such facts and figures as we have at hand. Were we all present, there would be ten good reasons for this our faith.

The children whom, during these years, God has given you, and whom so tenderly and faithfully you have reared to manhood and womanhood, have from time to time gone out from the domestic nest, and from under your protecting wings and fostering care. Now, on this interesting anniversary, like young eagles that have been a long while trying their pinions, though not forgetting the Eyrie, they would seek again the familiar fellowship of tenderer years—nestle close against a mother's warm heart and rest under the overshadowing covert of a father's love. Some of them may enjoy this privilege; but, present or absent, they all think of you with the fondest

filial affection and reverence, and with one accord would rise up and call you blessed. As their spokesman or amanuensis, I am charged to greet you with their heartiest salutations. We congratulate you, as well as felicitate ourselves, on living to see this day. We have a very decided impression that the match arranged and ratified fifty years ago in elder Hamill's house was really made and blessed in Heaven. It is our conviction, too, that you each made a very wise and happy choice of partners—in fact, the very best selection—a choice that could not have been improved had you waited until this time, or even till the Latter-day glory.

Moreover, it is our unanimous opinion that the bride was "*Just lovely !*" and the groom "*Just splendid !*"—as good and noble a pair as ever clasped hands.

We have seen many weddings in our day, but never one like that. The fact is we are a little proud of our ancestry, and plume ourselves upon coming of a holy and honorable lineage ; and that the *very best blood of Germany, Scotland, Ireland and America* flows in our veins. So we thank God for giving us such parents ; so kind and capable, so wise, impartial, and exemplary. We thank Him too, for sparing you to us through our youthful and inexperienced years, and for permitting you still to live in a home so pleasant, to be the dear bond of the, as yet, unbroken household.

The Divine hand has brought you through a great variety of domestic vicissitudes, replete with interesting incidents and precious experience, rich in important results and invaluable culture to us all.

Pilgrims and sojourners you certainly have been. Part of the way we have kept you company. We often recall these changes. We think of you as you removed from the early home at Norristown, to the farm and school at Montgomery Square, and thence to the novel frontier life in Missouri, and on to the ever memorable years on College Hill, Easton, and the pleasant seminary career in Lawrenceville, down to the present hour, and your agreeable residence in Trenton. In

each and all of these way-stations, upheld and honored by your father's God, blessed and a blessing, in every change continuing the centre of a happy home, and of ever-widening circles of influence.

We account it the greatest honor that our names are linked with yours—a perennial joy to have been trained amidst such associations and by such educators, proficient in the gracious art of rearing a family in the nurture and admonition of the Lord. “The glory of children are their fathers.” “Wisdom is justified of her children.” Your prudence and tact in domestic management in caring for your numerous flock, and keeping the house afloat, often on slender means, have excited our admiration and gratitude, and taught us salutary, practical lessons. It has been a puzzle how you could treat us all so that each child might imagine himself or herself the favorite. And those of us upon whom parental responsibilities likewise rest, find ourselves instinctively imitating, as well as we can, the rare model you have given us. How gladly we testify to your fidelity and success and thank you for the priceless tuition of other days. If after such a start in life we fail, the fault will not be yours. We delight to review, as time after time we have done, and told to the generation following, the story of those years under the parental roof—years stored with memories of childhood and youth, seasons of deep abiding interest, times of gladness and of trial, partings and reunions. With Harlan Page, recalling his early home, some of us may say :

“ Here a child, I sinned and strayed,
Here my Saviour disobeyed ;
Here I felt the chastening rod,
Here, I trust, returned to God.”

What a wonderful half-century this has been upon which your wedded life has fallen ! Scarcely a more eventful period of the same length could be selected in modern times. Half the history of our beloved country has been crowded into the past fifty years. How thrilling some of its passages ! How

much has happened in that time, of importance to church and state, to human history and the world! What brilliant discoveries and startling revolutions have been made in that time! What an impetus has been given, particularly in our own land, to science and art, to commerce and travel, to liberty and union, to education and all the departments of Christian enterprise! And in many of these avenues of progress you have walked, and either led the way or lent a helping-hand.

The Lord has brought you sometimes by a way you did not know. Yet in the retrospect, if not at the time, it has proved to be a good path, pleasantly diversified, and full of such experiences as awaken gratitude. In the review the darker shadings retreat and fade away, while light and mercy predominate. At least He knew the way you took, every step of it, so that you could not err therein. And it has been as the shining light, shining more and more unto cloudless, perfect day.

We esteem it a mercy that you have both been spared to help us on our way. While you have seen one after another of your children venture out, at the call of Providence, upon the mission of life, they have not been called to taste an orphan's sorrow. For this great favor we are grateful, and our prayer is that there may be added to you yet, many years—happy, useful, fruitful years—years crowned by a green old age, rich in blessing, and a hope full of immortality.

Please accept these Ten Eagles that on this golden anniversary come to represent your sons and daughters with the tenderest love, honor, and prayers of the sisters six, and the brothers four, all still living to call you father and mother; and although widely separated and differently occupied, united in the common sentiments and sympathies of filial piety.

In behalf of all your children,

Affectionately, your first-born,

JOSEPH EASTBURN NASSAU.

To the REV. DR. and MRS. C. W. NASSAU,

Trenton, N. J.

Two years of great serenity and peace followed. One daughter and a grandchild, son of the missionary in Africa, who found a home here, remained to cheer with their presence and loving hands the declining but not enfeebled age of these beloved parents. The absent ones ever found the open door and warm, sympathizing hearts as they came and went away. No place on earth seemed dearer to all. It was the common centre to which the hearts and steps of all turned. Here peace and love and godliness dwelt. Health, freedom from burdensome cares, the happy surroundings of earthly friendships, and opportunities for quiet usefulness, and above all, the abiding peace of God, made this home a bright anticipation of the pure and blessed home above. But shadows must fall upon the brightest homes of earth, and no doors close so softly and so well but that death can open them. And so in the morning darkness of June 21, 1878, with noiseless footfall, unexpectedly, but not to one unprepared, the messenger came. "On this day," the record runs, "my dear wife died suddenly at 3:15 A.M., and June 25, 1878, her precious remains were interred in Lawrenceville Cemetery." The event thus referred to came without alarming premonition. Mrs. Nassau died before a physician could be summoned. The shock to her husband was severe, yet through all the affliction he appeared calm and sustained.

In his bereavement children and the kindest of friends rallied around him with their sympathy and aid. His prayer, as the family took leave of their dead, was most impressive.

The funeral services, as conducted in presence of a large congregation by Rev. Drs. Hall and Richardson, were eminently appropriate. The following selection was happily introduced by Dr. Richardson :

FULLY RIPE.

“Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season.”—JOB v. 26.

Long standing in the Master's field,
Fed daily by His sun and dew,
Eager its best return to yield,
To perfect symmetry it grew.
The storm swept over it in vain,
Nor frost could blight its noonday heat
Till a fair shock of golden grain
It stood in perfectness complete,
Fully ripe.

Men saw and gave to God the praise,
Who smiled well pleased and passed it by,
Till in these later autumn days
Its garner was prepared on high.
Then came the reaper down at morn,
Softly as feathery snowflakes come,
To gather in the golden corn
And bear the precious harvest home,
Fully ripe.

Ah ! but the field is brown and bare,
And Heaven's great gain we grieve to lose,
For in our eyes 't was wondrous fair,
While fitting for the Master's use.
And for the place left desolate
We needs must weep, yet thanks be given
The treasure that we found so great
Was for a better place in Heaven
Fully ripe.

The following obituary appeared in the *Presbyterian* :

IN MEMORIAM.

HANNAH HAMILL NASSAU.—Died at Trenton, N. J., on the morning of June 21st, Mrs. Hannah Hamill, wife of Rev. Chas. W. Nassau, D.D., in the seventy-second year of her age. The death of this beloved wife and mother came as a thief in the night. This is the first breach in her large family. Her husband and ten children survive (two of them missionaries in Africa) to embalm her precious memory. Mrs. Nassau was a woman of rare gifts of mind and heart, and of remarkable energy in the discharge of her important trusts. Her life as a follower of Christ was as a shining light. The hundreds of young ladies, now scattered in various parts of the land, to whom for so many years she was a mother, in the Female Seminary at Lawrenceville, N. J., will, as do her own children, rise up and call her blessed.

In this connection the following lines will be read with interest :

A PICTURE FOR MEMORY.

BY S. W. A. N.

“ ONLY forgetting myself ! ”
Resting in easy chair,
Sweet face, 'mid soft, white hair,
Breath calm and deep ;
Children around the while
Whisper, with loving smile,
“ Mother's asleep.”
Roused from her gentle reposing,
“ Not sleeping, dear, only dozing ;
Only forgetting myself.”

Only forgetting thyself !
Picture, so beautiful,
Of all the dutiful
 Scheme of thy life ;
Constant in thoughtful love,
Sacred and Christlike, of
 Mother and wife :
Always unselfishly giving
Others the gain of thy living—
 Only forgetting thyself.

Only forgetting herself !
Hands crossed so restfully,
Eyes closed so trustfully,
 Wearied feet still ;
Bloom-tint on brow and cheek,
Lips the warm love yet speak,
 Death cannot chill ;
Jesus her memory keeping,
In His strong arms she is sleeping—
 Only forgetting herself.

Through his great trial, Dr. Nassau bore himself as a veteran believer with composure and fortitude ; but, in the course of a few weeks, the result that his friends had from the first apprehended began to appear in the general prostration of his physical constitution.

And this slow but painless decline continued with varying phases until the end came at noon of August 6, 1878.

He was confined to his bed about a month, and received, in his dying chamber, which seemed " quite on the verge of Heaven," the visits of his children, friends, and clerical brethren.

He was entirely resigned to await the will of the Lord.

He repeatedly took part in family worship, leading in prayer or starting a familiar hymn. His conversation was cheerful, Scriptural, and full of an unclouded hope. All his worldly affairs were satisfactorily arranged to the last detail. In anticipation of his decease, his simple request was, that the funeral arrangements might conform as nearly as possible to those observed for Mrs. Nassau. He was spared acute suffering, and consciousness continued until, without a struggle and with scarce a sign of dissolution, he fell asleep—

“An honored life—a peaceful end,
And Heaven to crown it all.”

The funeral was largely attended from the Fourth Presbyterian Church. Devout men bore him to his burial in the quiet cemetery at Lawrenceville, and laid him beside the wife of his youth. Beautiful and fragrant is the memory of these heirs of God. A trail of light seems to come from their new-made graves on yonder hillside. Lovely and pleasant were they in their lives—in death scarcely divided, and soon united in glory. They walk in the light of God, and their peace no man taketh from them. They have not lived in vain. Words cannot tell how great a blessing they were to all whose lives theirs touched. Men saw them walking day by day with God, stepping steadily heavenward and leading others in the path of life.

We admired, as we looked upon those models of Christian character, or watched their consistent living, and felt the impulse of their bright example, radiant with faith, hope, and charity. We took knowledge that they had been with Jesus, and saw their countenances as it had been the faces of angels. Their very presence was a benediction. Farewell, faithful guide of our youth!

How truly you fulfilled your trust there are many witnesses. Here we part for a little while. You have entered the rest of Immortality. We follow on, while the shadow of death lies between. We yearn for you, not sorrowfully, but hopefully ; not as for the dead or lost, but for the living and the blessed. Dwelling in light, you are ours still. Though among saints made perfect, you are none the less our kindred, and faith inspires the hope of a reunion. We are coming and shall meet again and see eye to eye. Them that sleep in Jesus will God bring with him. And so we leave you to slumber, side by side in the narrow house, only whispering good-night, beloved of God ! Sleep on now and take your rest till o'er the hills of earth the day break and the shadows flee away forever.

From Dr. Nassau's literary, poetical, and theological papers several volumes might be formed. He was a close thinker and a hard worker all his days. He was well versed in mathematics, natural, mental, and moral science, an accomplished scholar in the Latin, Greek, and Hebrew languages ; and in the Sacred Scriptures he dug as for hid treasures. Of the many tributes to his memory we make the following selections.

By permission of Rev. R. H. Richardson, D.D., we append the admirable address he delivered at the funeral of Dr. Nassau :

“ It was our heart's desire and our prayer to God that Dr. Nassau's life might be prolonged, and that we might see him again in the places which he loved so well and where we loved so well to see him. It seemed to us that we could not spare him, and that Heaven could well afford to wait awhile for one who was so much needed on earth.

“But now that the Wisdom which never errs has decided otherwise, is it not becoming, is it not Christian, that, instead of bemoaning our disappointments and recounting the sorrows of our loss, we should rather seek reasons for resignation and even for rejoicing ?

“Of course it is true that the removal from earth to heaven of any child of God is never an occasion of any such grief as savors of selfishness or of discontentment with the appointments of the Sovereign Will. Our times are in God’s hand, and no man dies until he has accomplished the allotted number of his days on earth. Immortal till our work is done, God knows when that work is done and then mortality must assert itself—rather, then this mortal must put on true immortality. Why then should not our grief be hushed in the thought of that Supreme and Universal Authority which appoints man’s bounds that he cannot pass, and then changes his countenance and sends him away.

“This does not mean that we must be dumb with sullen submission to what we cannot help ; and it does not mean that we must be insensible to losses which leave our hearts and homes desolate. It does not mean that no sorrowful remembrances are to be indulged, nor tears of grief to be shed. Human grief and tears have the highest of all sanctions, for Jesus wept. Let Nature have her way.

“And yet there is a Power, higher than Nature, which can subdue our sorrows ; can transform them into rejoicings ; can give us beauty for riches, the oil of joy for mourning, and the garments of praise for the spirit of heaviness. Simple faith in the Divine Sovereignty, if it had its full exercise in us, might do this. But, blessed be God, he has given us something more than this—something which, if not better than this, is better suited

to us in our present limited apprehensions of the Divine Government, and in the present oft infirmities of our faith.

“Take this one saying of Holy Writ from the many which come to us at such a time as this: ‘None of us liveth unto himself, and no man dieth unto himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord’s.’ That is the whole story of a Christian life, from its beginning onward through all the ages and stages of its progress; and there is the truth which throws a heavenly radiance along the entire pathway of that progress, not in any wise obscured by the shadow of death, nor by the darkness of the grave, but rather then and there shining the more brightly.

“Living or dying, the Lord’s! His no less amid the dissolution of death and the decay of the grave than amid the years of active life and service; and eminently his beyond all death and all decay, in the glory given to him and by him given to all his people.

“What one said of himself, so may all of them say, though it may be with too little of his assurance, and with too little reason for it: ‘For me to live is Christ!’ Christ, the Author of life, the Giver of life, the Life itself which lives in this frail mortality of ours, the Animating Principle of a life which is possible, and only possible, to us through our union with him. Necessarily, therefore, Christ the Central and Supreme Object of love, subduing all things in us and of us to himself, and so becoming the grand End of all our purpose and effort; the love of Christ constraining us and making us thus to judge that if One died for all, then all died—that they which live should not henceforth live unto themselves, but unto him who died for them and rose again.

Then, when death comes, it is not merely gain to die, but still Christ to die. It is that Christ-life in the soul, even more powerfully asserting itself as it conquers death and him that has the power of death, coming to its full strength amid the weakness and failure of the physical man, and converting the dark and dreadful King of Terrors into an Angel of Light, whose coming the soul leaps up with joy to welcome.

“Then, still, Christ to live again, as never before, in the presence of Christ, where we shall see him as he is, and be made like unto him. Forever with the Lord, and rising higher and forever higher in knowledge, appreciation, assimilation. That is life eternal, and Christ is still the Author and the End of it; and it is eternal only because it has his own eternity in it.

“What is there, then, in such a life, at any stage of it, that does not furnish occasion for our rejoicing? And although it passes out of the sphere of our present observation and fellowship, is not that especially a time for congratulations, and not for tears and lamentations?

“Such was the life and such the death which have brought us here to-day. It would be an offence against the proprieties of the place and time to indulge in profuse praises of the dead, parading his virtues before you for your admiration and applause. His lips, now silent, would protest, if they could speak, against all eulogy. It would be no less contrary to the wishes and the taste of those who knew him best and loved him most. By the grace of God he was what he was, and if that grace was bestowed on him more abundantly than falls to the lot of most men, there is the more reason that the grace, and not the man, should have the praise.

“But he needs no eulogies to raise our love and veneration higher. His life was the witness to his worth,

and the memory of that precious, holy life is fresh in the hearts of all of us. There might be little danger that any encomiums on his character and life would exceed the bounds of sober truth, as they are so apt to do on such occasions as this. But let me only repeat what we are all saying to ourselves, and have often said to one another. He was a man of sincere piety, in all that word implies. Whatever doubts might be suggested in regard to others, here was one man, at least, to whom all bore testimony that he was a Christian, not according to any modern or moderate standard of Christianity, but to the more exacting requirement of the word and example of him whose name it bears. Religion was the chief concern with him. His heart was full of it, his lips were full of it, his life was full of it.

“He could not, therefore, have been other than he was—a man of great humility, for that is the crowning grace of Christian character. To be least in our own esteem is to be highest in the regard of God, and to this man God did look because he was of an humble and contrite heart. His profound reverence for the Divine Being, word and works, were a sufficient safeguard against all self-exaltation, as it ought to be with all of us. It need hardly be said now that he was a man of great faith or trust in the wisdom and goodness of all God’s dealings with him. He patiently submitted to disappointments, and with what a meek and quiet spirit he met the ordinary adversities of life you have often seen. You saw it more conspicuously a little while ago, in his first experience of that sorrow which, in some of its aspects, is hardest of all earthly trials. Because it was the first, it was the more severe ; for after one invasion of our homes by death there is no repetition of it which can smite us so dumb again with astonishment

and grief. How resignedly, how cheerfully even, he met that great affliction which sundered the loving fellowship of more than fifty years with her who was, and was worthy to be, the desire of his heart and his eyes. It was a heavier strain upon him than he himself knew, but how nobly he bore it and with what hopefulness and courage he resumed the places of his love and labor! We marvelled at his fortitude, and perhaps he marvelled too. If he did, he found the explanation of it where we must find it, in the grace sufficient for any emergency, and given proportionally to the need of it. It should be especially noticed that his was a very cheerful piety. There was no gloom nor excessive gravity about it; none of the spirit of bondage. He rejoiced in the Lord always, and diffused the lights of that joy around him. It shone in the genial smile on his face, and spoke in his kind and genial words, and made itself felt in the warm grasp of the hand. To whatsoever things were honest, just and true he added that which was lovely and of good report, and so adorned the doctrine of God his Saviour. Little children were drawn to him and were happy with him. Old man as he was, and eminently good man as they knew him to be, they felt that he was neither too old nor too good to be a companion for them.

“ You will readily recall among his Christian virtues his great love for the Lord’s house. It was genuine love, not mere decent custom, nor the cold constraint of duty, that compelled his constant attendance on all the worship of the sanctuary. It was because his heart was always here that his place was never vacant, except from necessity. He was glad when they said unto him, ‘ Let us go into the house of the Lord,’ and he was glad to say it to others. For his brethren and companions’ sake, and for his heavenly Father’s sake, and for the sake of

the beloved Master of Assemblies, and for his own sake—for all the worshipful associations and fellowships of Zion—it was the place for which he longed, and where the time he spent always passed quickly.

“ Better, in some respects, than all that has been said of him: his was an active Christian life, and this, too, not from any compulsion of circumstances, nor even of religious obligation. He loved to serve his Master and his fellow-servants in any and every way. You will search a long time before you will find another man whose delight in Christian work is equal to his. It was his meat and his drink, and he found actual refreshment in it. It was a favor conferred on him when any service was requested of him, and, above all, when he was asked to preach the unsearchable riches of Christ. He could say, in the language of Miss Waring’s beautiful hymn—

In service which Thy will appoints
There are no bonds for me ;
My inmost heart is taught the truth
That makes Thy children free ;
A life of self-renouncing love
Is one of liberty.

“ There are no words to express the loss this congregation and its pastor have sustained by his removal. As a co-laborer with us in all church work, and as one so wise and so acceptable in all the forms of his service, he has left a place which no one else can fill ; and yet that place is not wholly vacant, will not be so long as we remember his presence in it, and the gracious words he spoke from it, and the holy life he lived in it.

“ Of what he was in the privacy of the home circle, nothing has been said, and nothing should be said which might seem an intrusion on the sacred sorrows of that

household. But surely it was God's great mercy to them that, for almost three and fifty years since that union was formed which made of twain one flesh, not until so recently was one taken of the twelve, to which number that household had grown. Where will you find another family of whom a like record could be made?

"And now that the end has come, shall we not say, It is well—well that a finished life should cease—no, not cease, but only assume higher and nobler form amid higher and nobler scenes, and in higher and nobler service? And is it not well that the joint life which had flowed as one current for more than half a century, and which seemed, a little while ago, to be parted into two streams, one on that side and one on this, should be commingled and made one again, and then flow on forever? They were lovely and pleasant in their lives, and in their death they were not long divided.

"Servant of Christ, well done !
Rest from thy loved employ.
The battle fought, the victory won,
Enter thy Master's joy.

"Soldier of Christ, well done !
Praise to thy new employ ;
And while eternal ages run,
Rest in thy Saviour's joy."

The Presbytery of New Brunswick adopted the following minute on the death of Dr. Nassau :

WHEREAS, it has pleased the Head of the Church to remove from our number, by death, the Rev. Charles W. Nassau, D.D., this Presbytery desires to place upon these minutes, which will record his name no more, our high appreciation of his long, faithful, and useful labors for the cause of Christ in our church. Entering the pastoral office at Norristown, Pa., at the early age of twenty-one, he was permitted by his health to remain in it only about four years. And yet, during that brief period he had shown such aptness to teach and such qualifications for pastoral usefulness as gave great promise of success. But the Master had other fields in which he should labor, and at the age of thirty-one he was appointed Professor of Hebrew and Greek in the Theological Department of Marion College, Mo. Five years after he was transferred to Lafayette College, where, first as Professor of Ancient Languages and afterwards as President, he labored for ten years, and then he became Principal of the Young Lady's Seminary at Lawrenceville. In this position, not conspicuous but very important, he filled up a quarter of a century of most useful service, training many who, at home and in foreign lands, in the service of the church and in the toils of the household, have adorned their positions and blessed others, because of the assiduous training received from Dr. Nassau. For twenty-eight years he has been a member of this Presbytery. His counsels of charity, his words of gentleness, his quiet and genial manners, his willing performance of duties assigned, endeared him to his brethren. These we shall miss. But we thank the Head of the Church who, through Divine grace, developed and ripened the sweet virtues of his character, that He spared him through bodily weakness to do service till the age of seventy-four, when, after only a few weeks' sickness, he fell asleep in Jesus. And so we part from these two revered names almost at the head of our roll—Dr. Chas. Hodge and Dr. Chas. W. Nassau—praying that we who remain may be diligent as they, and at last rejoin them in our Father's House.

Of several notices in the *Presbyterian*, the following is selected :

THE LATE DR. NASSAU.

THE death of Rev. Dr. Nassau calls for more than a passing notice. His decease, so soon after the death of his devoted wife, who was stricken down while sitting beside him, was a shock from which he never fully recovered. Although at the time he seemed remarkably sustained, yet when the excitement of the sad occasion had passed he gradually wasted away until he peacefully slept in Jesus. Having been spared, in the kind providence of God, to enjoy each other's society for a period of three and fifty years, and to see their ten children, all of whom survive them, filling important places of usefulness, they were ready to go and dwell forever with the Lord.

Rev. Charles W. Nassau, D.D., was born in Philadelphia in 1804. He was the oldest son of the late William Nassau, who was ordained as an elder of the Pine Street Church by the Rev. Dr. Archibald Alexander, and was subsequently an elder in the Second Presbyterian Church till his death. He served also as Treasurer of the Board of Domestic Missions, which position he filled most acceptably for many years without remuneration. At an early age Charles was admitted to membership of the Pine Street Church, under the ministry of Rev. Ezra Stiles Ely, D.D. He prepared for college under Rev. Dr. Wiley, and was graduated from the University of Pennsylvania at the age of sixteen, with the first honor of his class. He pursued his theological course at Princeton, and was licensed to preach by the Presbytery of Philadelphia at the age of twenty. Although suffering from close application during his college and seminary course, he was soon called into active service as the pastor of the First Presbyterian Church of Norristown, Pa., where he was ordained and installed at the age of twenty-one years. The year following he was married to Hannah, the second daughter of the late Robert Hamill, who was a prominent elder in the

church, and one of its most liberal supporters from its organization until his death.

After continuing his faithful labors as pastor for two years, Mr. Nassau's health began to fail. Unwilling to release him, his congregation gave him leave of absence for six months. During this period he rode on horseback to Pittsburgh, and subsequently into New York State and New England, and at its close resumed his labors in improved health. A single additional year's application to the duties of his charge induced a serious throat affection, which compelled him subsequently to resign. A strong testimony to the pleasant relations which existed between the young pastor and his people was found in the fact that, when his health was again restored, he was invited to return to his former pastorate. Dr. Nassau continued through life to suffer more or less from the affection of his throat, which for several years laid him aside from active ministerial duty.

In 1835 he was appointed Professor of Hebrew and Exegetical Greek in the theological department of Marion College, Missouri. He remained two years in the West in connection with that institution. Returning to the East in 1838, he accepted the appointment of Professor of Ancient Languages in Lafayette College, Easton, Pa. This chair he filled under the administrations of the Rev. Drs. Yeomans and Junkin. He was on terms of great intimacy with both these able and excellent men, and succeeded the latter in the office of President of the College. He was chosen to this responsible position, and inaugurated by the Board of Trustees, after a thorough knowledge of his ability and superior scholarship for a period of eight years. It was during his presidency that the College passed under the care of the Synod of Philadelphia. At this time, too, the degree of Doctor of Divinity was conferred on him by the Trustees of Jefferson College, Pennsylvania. The two Baccalaureate addresses delivered by him during his presidency are among his papers, and are models of directness and simplicity, elegant diction, and beautiful chirography. Whatever he undertook he did well.

In 1850 Dr. Nassau had two proposals to take charge of an institution for the education of young ladies. His ripe scholarship and well-known character as a truly Christian gentleman fitted him admirably for such a position. His desire to secure for his own daughters the best opportunities for a thorough education induced him to yield to the urgent solicitations of the friends of the Young Ladies' Seminary at Lawrenceville, New Jersey, to become its head. He accordingly resigned the Presidency of the College at Easton and removed to Lawrenceville. Here he was eminently successful, and accomplished the most important work of his life. For a quarter of a century he devoted himself to the training of young ladies. His pupils were gathered from every section of the country, and many of them will call to remembrance the happy days spent at the Lawrenceville Female Seminary under the care of Dr. and Mrs. Nassau, and drop a tear on receiving the intelligence that death has borne them both away.

Dr. Nassau was gifted in prayer and mighty in the Scriptures ; an able preacher, an indefatigable worker, a thorough instructor, and was ever ready for every good word and work. While Professor at Lafayette College, and before his election to the Presidency, he supplied a neighboring church for several years. He was respected and beloved by all who knew him, and especially by his brethren in the ministry. The members of the Presbytery of New Brunswick, with which he was connected for the last twenty-eight years of his life, will mourn that they shall see his face no more.

As one after another left the home circle to become the head of another family, and the oldest daughter joined her brother, the Rev. R. Hamill Nassau, at the Gaboon Mission in Africa, Dr. Nassau retired from his field of labor at Lawrenceville, greatly to the regret of the community in which he lived. He took up his abode in Trenton. Here, like his Master, he went about doing good. The throng that filled the Fourth Presbyterian Church on the occasion of Mrs. Nassau's

funeral, as the deeply impressive services were conducted by Drs. Richardson, Hall, and the Rev. S. M. Studdiford, and the body was borne away to the grave ; and again, when in the short space of six weeks similar services were conducted at Dr. Nassau's funeral in the same place, was strong evidence of the high estimation in which this devoted servant of God and his excellent wife were held.

Side by side their bodies were laid in the beautiful and quiet resting-place of the dead in Lawrence Cemetery, to gather strength and beauty for the coming of the Lord.

A contributor in the *Evangelist* furnishes the following :

REV. CHARLES W. NASSAU, D.D.

THE departure of this honored servant of Christ will fill many hearts with sorrow. Unobtrusive and retiring, almost to a fault, he would not push himself into notice, but his laborious and faithful life told with great power upon all who came within its influence in the various relations he sustained—domestic, educational, and ministerial. His life was singularly complete and happy.

Born of pious parents, in Philadelphia, and nurtured in the admonition of the Lord, he early gave himself to Christ and his service. He was graduated at the University of Pennsylvania in his seventeenth year, and with the first honors of his class. Pursuing his theological studies, partly under private instructors, and partly at the Theological Seminary at Princeton, he was licensed by the Presbytery of Philadelphia when just twenty years of age. His ripe scholarship and earnest piety soon attracted the attention of the churches, and he was ordained and installed over the churches of Norristown and Providence, Pa. A very happy and promising pastorate of about three years was terminated by failing health ; the churches and the Presbytery reluctantly consented to release him from his charge. It shows how strong a hold he had upon the affec-

tions of his people, that, notwithstanding his continued feeble health, after eight years' absence they cordially invited him to return to his pastorate. He was constrained to decline their call, and then consecrated his life to the work of teaching.

He accepted the chair of Ancient Languages in Lafayette College, and in that capacity served the college for ten years, during the latter two years discharging, in addition to his professional work, the duties of the Presidency.

While Dr. Nassau was at Lafayette, that college, like so many of our collegiate institutions in the earlier periods of their history, passed through one of those seasons of depression when nothing but the faithful, self-denying, hopeful spirit and toil of some one sustains its existence. Dr. Nassau proved that tried friend to Lafayette, and at great cost to himself of strength and sacrifice, aided in carrying it through its crisis.

Dr. Nassau then saw an opening for large usefulness in the Female Seminary at Lawrenceville, N. J., and removed to that place in the fall of 1850. To the work of education in that institution he devoted his ripe years, his large experience, his great wisdom and tact. He was not merely successful in imparting knowledge, but exerted a salutary moulding influence upon the hearts and character of his pupils. For nearly twenty-five years class after class left his Seminary trained well for the great work of life, and it may be safely said that few, if any, of his pupils ever left him without feeling deeply conscious of the blessed influence under which they had been trained. This long period of faithful, noble and successful work was followed by a few years of retirement in the pleasant home at Trenton. The burden of the institution so favorably known was laid upon other shoulders admirably fitted to sustain it; while he gave himself up, not to rest, but with all the zest of early years to the ministry of the word as he had opportunity.

About seven weeks ago death entered this house, and took from him his beloved wife, the fit partner and helpmeet of such a man, a beautiful example of a pure, noble, cheerful Christian

woman. The blow was heavy to bear, but he bore it with exemplary Christian resignation, bowing to the stroke without a murmur, and turning his eyes heavenward.

It was apparent to all that those who had lived so happily together for more than fifty-two years, were not long to be separated. It seemed to those who saw him most that he was already in heaven. The peace of God made his very countenance radiant, and his words were constantly of the coming rest. Death was not only overcome, but so completely overcome that there was no sign or token of any struggle. And so, after a painless illness, but without the infirmities so frequently attending age, the faithful worker found his release. He walked with God, and was not, for God took him.

Dr. Nassau's character was marked for its simplicity, gentleness and strength, for the clearness of his convictions and the strong hold he had upon them, for tender consciousness, and above all, for his sincere, unostentatious and earnest piety. He was an Israelite, indeed, in whom there was no guile—a living epistle, known and read of all men.

It has been twice said to the writer of this notice, by persons of widely different character, that whenever they saw Dr. Nassau they were reminded of the Saviour. He was indeed Christlike in his life here; and now that he sees no longer by faith—sees in open vision, sees Christ as he is—he is, in a higher and more blessed sense, like him.

Dr. Albert Bushnell, from the Gaboon Mission, West Africa, being in this country at the time, visited Dr. Nassau on his dying bed, and thus writes :

We shall miss your venerable and saintly father, who always gave us such a cordial welcome, and encouraged us by his intelligent zeal and faith in the cause of Foreign Missions. Having shown his faith by works in giving up cheerfully to the self-sacrificing work in Africa, two children—a beloved son and a daughter—his sympathy with Christ in the conversion of the

heathen was deep and tender. He never regretted the sacrifice he had made, nor desired their return while they had strength to labor efficiently in their Lord's work. I shall never forget that brief visit to his dying bed, when, with countenance almost radiant, he seized my hand and with faltering tongue he invoked the blessing of God upon the Gaboon and Corisco Mission, upon his beloved children there, and upon us their associates in Christian work. As I retired from that chamber I felt an impression from the scene where heaven and earth seemed brought so near together.

Mrs. P. D. Brown, of San Francisco, contributes the following lines :

As shadows of the sunset fall
On fields and meadows far and wide,
So he whose sun went gently down,
Left golden light on every side.

Can this be death ? When ripened grain
Falls to the earth in autumn time
We do not call it death, and he
But wakened in a fairer clime.

He sweetly sleeps ! As when a child
Rests gently on its mother's breast,
So he, whose faith in Christ was strong,
Passed calmly to eternal rest.

With him 'tis well : no sorrow now !
Joined with the sainted gone before ;
Here, chastened hearts with anguish bow—
There, rest and peace forevermore.

Afar across the boundless sea
There bow to-day, 'neath Afric's sun,
Two aching, bleeding hearts that cry,
"Thy will, O God, not ours, be done !"

And other children mourn their loss,
And students on life's rugged way,
And churches where his voice was heard,
All mourn the man of God to-day.

Father of love ! with chastened hearts
His dear ones seek thine aid,
To bear their loss with humble faith,
To trust on, undismayed.

These partings are of earth, but Heaven
May be more near than mortals dream ;
From such a Christian's life and death
We sometimes catch a gleam
Of that celestial land, so bright
That faith is almost lost in sight.

On Sabbath, September 8th, at the opening of the fall term, Rev. Wm. C. Cattell, D.D., the distinguished President of Lafayette College, made appropriate allusion to the recent death of Dr. Nassau, in an eloquent memorial sermon.

Although no public announcement had been made, the gallery of the college chapel was crowded with Dr. Nassau's old and personal friends, who had received intimation of President Cattell's intention to preach such a sermon. The following report is taken from the *Easton Free Press* of the next day :

The text was taken from Revelations, iii. 11 : " Hold that fast which thou hast, that no man take thy crown "—a passage, the doctor said, which he found quoted by President Nassau in his last Baccalaureate address to the Senior Class at Lafayette.

After a brief discussion of the text, he referred to Dr. Nassau

as an illustrious example of that patient continuance in well-doing, and of that self-denial and personal consecration which should characterize those who sought for the prize of the high calling of God in Christ Jesus ; and it was eminently fitting that as we seemed to stand to-day by his new-made grave, we should recall the incidents of his honored and useful life, and thank God for his beautiful and beloved memory.

He then gave a brief account of the life of this eminent scholar and educator, whose early promise of distinction and usefulness was amply fulfilled in the important positions he occupied, and the duties of which, notwithstanding his infirm health, he discharged with such ability and success.

In the department of languages, to which he was mainly devoted, he was a thorough and accomplished scholar ; but he was also eminent in other departments of learning, especially theology. In 1850, while President of the College, the degree of Doctor of Divinity was conferred upon him by Jefferson College, and never was this honor more worthily bestowed. As a preacher, he was sound, scholarly, and instructive. He delighted in the doctrines of grace, and loved to preach them. I have referred to his frequent pulpit services while he was engaged in educational work at Montgomery Square, and so while at Lafayette, his voice was often heard in the proclamation of the Gospel, not only in the College Chapel, but in the pulpits of Easton and vicinity. Indeed, for several years he preached as a stated supply to the church at Durham—the same at which I preached during my early years at Lafayette, and where I found his memory cherished as that of an able and faithful preacher, and a devout and godly man.

But the main work of his useful and honored life was in teaching. His old students at this college delight to speak of his learning ; of his gentle but firm manner and judicious methods ; of his thorough work, and of his unwearied devotion to the welfare of his pupils. Few teachers have more completely won the hearts of those who were placed under their instruction, and these personal attachments followed him

through his whole life. He was a man eminently beloved—a man so kind, so remote from strife, so gentle and loving and good that his presence in any community was a perpetual benediction. When he resigned his school at Lawrenceville, three years ago, the congregation of the Presbyterian Church, with which he was connected only as a private member, met and adopted a series of resolutions, expressing their love and respect for him, their profound regret at his removal, and their earnest wish and hope that he might yet be led to spend the remainder of his days in their midst; and there are those in Easton who, after the lapse of nearly thirty years, still cherish, with like affection, the recollection of his beautiful life among them.

His retirement from the college was regarded as a great loss to the institution, not only in view of his scholarship and his ability as a teacher and an executive officer, but in view of his exalted character and that gentle spirit which always made for peace amid all the diversity of views which prevailed with reference to the college both among the trustees and its friends. The two Baccalaureate addresses that he delivered during his presidency, both of which I have recently been permitted to examine, show not only his devotion to the college, but the pleasant personal relations he sustained to those who were associated with him in this great work. It was the custom, in his time, for these Baccalaureates to be delivered upon Commencement Day, just before conferring the degrees upon the graduating class, and the one delivered by him in 1850 contained not only the usual address to the students, and which was full of affection and wise counsel, but also addresses to the trustees of the college and to the citizens of Easton. It is a tribute to his own character that he could speak in this public manner of the kind and cordial relations which had for so long existed between them. "The moment is at hand," says he, addressing the trustees, "when my official connection with you must terminate. The continuance of that connection through the changing scenes of the last ten years has formed an inti-

macy, a close attachment, which must be my apology for thus publicly addressing you. In parting, my heart prompts me to tender you sincere and grateful acknowledgment for the confidence which induced you to trust to me posts of honor, of responsibility, of usefulness, in the institution under your care. Whilst resigning them into your hands, I have the real satisfaction of believing that the friendships formed with you continue unbroken ; and whilst looking to another field of usefulness, in accordance, as I trust, with the will of God, indicated by the finger of his Providence, I still retain a deep-seated love for the college and desire for its prosperity. Be assured, gentlemen, that I shall ever cherish an affectionate remembrance of Lafayette College and its Board of Trustees." His address to the citizens of Easton revealed the same kind and affectionate spirit. "The civic bond," says he, "which has for many years bound me and mine to your hospitable borough is about to be broken. I had sometimes entertained the thought that this event would never take place ; but that after a life of literary labor among you my dust should have been mingled and repose with yours in the bosom of our common mother. But God teaches us, in his Providence, that we are but pilgrims on the earth, and 'tis best that it should be so. Permit me to embrace this opportunity of discharging a duty which presses upon me, of thanking you for the friendly reception which you gave us when we came as strangers among you, and the many instances of kind regard which in social life you have manifested during our sojourn," and then, after expressing his regrets that the claims of business had left him so little time to enjoy these pleasant social relations, he adds : "When absent, I shall often in thought revisit these beautiful scenes, and, with deep interest, the institution that crowns Mount Lafayette. Cherish it, sustain it, consider its interests as entwined with your own. The glory of your scenery may be unsurpassed, wealth will doubtless flow upon you, the decorations and improvements of art will be increased, but your true glory will mainly depend on your temples of religion and your 'institutions of learning.'"

Such a life, said Dr. Cattell, in the conclusion of his discourse, has lessons for all who were connected with the college. To the teachers it should be a renewed inspiration as they turn to the great work which God has given them to do in the same halls of learning that witnessed this good man's labors and prayers. To the students who were looking forward to coming years it showed the attractiveness of a pure, unselfish life that won the praise of men and the approbation of God.

In Memoriam.

REV. CHARLES W. NASSAU, D.D.,

Died August 6th, 1878,

AND

MRS. HANNAH H. NASSAU,

Died June 21st, 1878.

NEW YORK :
TROW'S PRINTING AND BOOKBINDING COMPANY,
205-213 EAST TWELFTH STREET.

1879.

H 112 82

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2006

Preservation Technologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111



MAR 82

N. MANCHESTER,
INDIANA 46962

LIBRARY OF CONGRESS



0 017 579 315 A